

Political History Collection
Interview H.0025.01

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Location of Interview: Dharamsala, India

Date of Interview: 13 October 1992

Language of Interview: Tibetan

Interviewed by: Paljor Tsarong

Name: Lhagyari Trichen, Namgyel Wangchuk [Tib. lha rgya ri khri chen nam rgyal dbang phyug]

Gender: Male

Age: 54

Date of Birth: 1938

Abstract

Lhagyari Trichen [Tib. lha rgya ri khri chen] was the head of Lhagyari, one of the highest aristocratic families who claim descent from the early Tibetan Kings. In this interview, he discusses his life in 1950 as an official in Tibet. He discusses the 13th Dalai Lama and the structure of the Tibetan old society. He describes his life in Lhagyari and the arrival of the Chinese. He then describes the second arrival of the Chinese in 1956 with the Preparatory Committee for the Tibet Autonomous Region.

Tape 1

Q: As I mentioned to you I'm writing a history from 1950-59 and you can start from 1949 or 1950. During this time, where were you? In 1950, the Chinese came and the fighting started at Chamdo.

A: In 1950, I was at Lhagyari [Tib. lha rgya ri] and you have also interviewed the various officials who are living around here and so our stories will be about the same and there will be nothing different. We were all sort of leading the life of the serf owner and so we all paid attention to what the Chinese were doing and so we all talked with each other and heard things and had the same thoughts. At that time, the Chinese talked about the feudal system and the 3 great feudal lords. We were in a feudal society. However, if you ask about the system of the government and the government officials, it was not a feudal system. As for the lay officials, they would serve the government from generation to generation. As for the monk officials, as you know, during the time of the 13th Dalai Lama, the Kalön Lama Champa Tendar [Tib. byams pa bstan dar] and the first governor of Lhoka, the Lhoji named Khenjung Yeshe Thubden [Tib. ye shes thub bstan] used to be a monk of the Tsetshogpa [Tib. rtse tshogs pa] Monastery. He was born in an ordinary household in Nedong [Tib. sne gdong]. He became a Tse labdra student like other monks recruited from the monasteries to become monk officials regardless of their background...

The father of Yuthok Wangmo [Tib. dbang mo] was a son of a chandzö (manager) of Lhagyari. His name was Sonam Norbu [Tib. bsod nams nor bu]. He was recruited as an E Trugpa [Tib. e phrug pa] to be trained for copying government documents in the hand writing script [Tib. dbu med]. The E Trugpa trained for writing the printing script were recruited from Nyemo district. At that time, he was one of the better servants of Lhagyari. After that, he served at looking after flowers in the Jensei [Tib. spyen bsal pho brang] Palace in Norbulinga. Later, he became one of the inner favorite of the 13th Dalai Lama like Kujar Kumbela la [Tib. sku bcar kun 'phel lags]. After the death of the Dalai Lama, his favorites were returned to their own lords. He [Sonam Norbu] had accompanied the 13th Dalai Lama from morning till evening. So he had a detailed biography of the Dalai Lama to tell. After that, Panda Nyijang [Tib. spom mda' nyi byang] asked Lhagyari to give Sonam Norbu as the magpa of their daughter Yulo La [Tib. g.yu lo lags] who later became the wife of Sambo [Tsewang Rinzin]. So we gave the permission and send him to Panda as a magpa [matrilocally residing groom] and then Wangmo La was born. He told me that the 13th Dalai Lama was very serious and also very generous. He said that one day the Dalai Lama made him copy a document. He got the draft written on the samja message board from the Drönyerchemmo Tempa Targye [Tib. bstan pa dar rgyas]. After copying it, he returned the draft and took a rest and then went to give the clean copy to the Dalai Lama. By that time, the Dalai Lama was beating a kind of wood to call people. When he handed over the clean copy, he scolded him very severely and hit him with his vajra on his nose and he was bleeding a lot. Usually, he used to have a high blood pressure, but since this beating, his high blood pressure was cured completely by the grace and blessing of the Dalai Lama. He told me that your grandfather Tsarong was a straightforward person. One day, he heard that the Dalai Lama called Tsarong, "Mister Kalön" [Tib. sku zhabs bka' blon]. This was the time when Tsarong was already demoted to a dzasa. So Tsarong told the Dalai Lama, "Why are you still calling me kalön after you demoted me as a dzasa one year ago?" The Dalai Lama didn't get angry at all and said, "Oh! This is my fault."

The Chinese are saying that in the past, it was a feudal system, but actually, the monk officials would be seated above the lay officials...

At Ba, we had a relative called Ba Yangösang. This person was at Ba when the communists first invaded and she knew about all the hardships there when the Chinese started talking about the serf owners. During this time, this daughter of Ba Yangötsang was staying at Lhagyari when Ba was liberated.

Q: When was Ba liberated, was it 1949?

A: I think 1946-47.

Q: The Communists had not fully won until 1949, right?

Q: Yes, they had not. At Lhasa there was the Chinese representative staying at Kytöpa house. But there was definitely some communist presence there since Phünwang Buzhang was there at that time. He had a restaurant and had connections with all the kudrak at that time. He was called Baba Phüntso Wangyal.

Q: Where was the restaurant?

A: The restaurant was located near the Chape [Tib. chab spel] House.

Q: Earlier?

A: Yes, it was before the Chinese came. He was a Communist Party Member at that time and it seems that he was working from the beginning. But we did not know about it. We thought he was just a Baba [person from Batang] and we did not know that he was a party member, and an important person. He used to go to the Surkhangs, the Yuthoks and everywhere. He was a kind of easy to get along with. Later, when the Chinese came up, he was the Director of the Propaganda Bureau [Tib. dril bsgrags; Ch. bu zhang] In 1954, when the Dalai Lama went to China, the Senior Tour Officer [Ch. tuan zhang] was Surkhang Sawangchemmo and I was the junior one. For the Dalai Lama's speech and his talks with Mao, Phünwang Buzhang used to be the interpreter. Since he didn't learn it, he did not know much about religion.

Q: So, at Lhagyari after 1950, when was your first contact with the Chinese?

A: At that time, our relative, that girl from Ba Yangötsang, came before Tibet was liberated in 1949. You know one of the elder sisters of our grandmother, Surkhang's mother, Lhayum was married off to Ba Yangötsang. So the girl I mentioned above was their grandchild. This girl's father was the one to whom a daughter of Lhagyari was given as a bride. Her name is Changchub Drolma [Tib. byang 'chub sgrol ma]. She was in Lhagyari at that time.

She faced hardships in Ba and so she came up (to Lhasa). Around 1945-1946 she left Ba and came up (to Lhasa). At that time, Ba Yangötsang was sort of an aristocrat [Tib. mi drag] in Ba. The family would travel with 5-7 servants and 20-30 horse and mules. When she came up one morning we could not recognize her. [Note he has confused the date. She came after the Uprising had begun and democratic reforms had been started (probably in 1957)] I was staying at Jayangshar [Tib. 'jam dbyangs shar] house in Lhasa. I had not yet become an official then. We didn't have a house at Lhasa and so we were in Jayangshar at Gyamtsoling [Tib. rgya mtsho gling] House. Our late wife was Ringang's daughter.

[One day] Someone said that there was a Khamba woman in front [of the house] who said that she would like to come up. On asking what she looked like, they said that she came with a bundle and that she looks like a pilgrim. I wondered who it was and I told them to let her in. It was Changchub Drolma with a bundle and a rucksack> She previously used to come with 5-7 servants and 2-3 pack [lag=10] of horses and mules. When I saw her, it was so sad. She was dressed in a maroon Chamdo-like dress. All she had was two 100 [sang] notes left. Nothing else. She had a thin bedding of sorts and some food. So she told me what would happen if the communists came to Tibet. She said that as a serf owner, I would have a hard time. And so she told me everything that happened and we used to pay good attention to what the Chinese were doing. So this is something told to me out of her own personal experience. What happened in 1959 and in 1951-'52. She said exactly about the imprisonment and confiscation of wealth. So it is something that we had just heard about. So it depends on one's karma. When it is your karma, even if you had ideas of avoiding it, one just couldn't avoid it. At that time, I was at Lhagyari and a lot of Khambas arrived. At that time, they created quite a lot of disturbance. Regarding guns and horses, and even among the servants of Lhagyari [answer not finished]

Q: But that was much later, isn't it? After the Chushigandru started, right?

A: Yes, later. Then the Chinese came up, right? And so when they arrived the situation seemed nice looking. Even at Tsetang some Chinese stayed. They set up a branch of the Local Bureau [Tib. don gcod yan lag]. They bought the house of a Chinese called Sharlo who was a relative of the Sharlo at Lhasa. When one just glances at the Chinese they, seemed quite peaceful. They were basically not greedy. When the Chinese first came, they came via Kongpo to Lhagyari before they came to Lhasa.

Q: So this was in 51-52?

A: In 1951, after Chamdo was lost.

Q: Was the Dalai Lama in Yadong?

A: No, not yet.

Q: By then, the Chinese had come to Kongpo?

A: Yes, they were already coming. Zhang Jingwu had already come via Tromo.

Q: Yes, the Dalai Lama had not returned to Lhasa.

A: When he was in Yadong, Zhang Jingwu and Alo Buzhang had already arrived.

Q: So when you first met them, they had come to Lhagyari?

A: They came via Kongpo to Lhagyari. The main leader was Zheng Sizhang. Later he was the chief of staff [Ch. cai mou zhang] in the regiment.

Q: So by this time the 17-Point Agreement was completed, right? The Kashag must have sent orders to the districts about what to do to receive the Chinese, etc.

A: Yes there was something saying the we should supply them with grains and other things.

Q: How did that work? When the Chinese came, did the government tell them what should be done?

A: Yes, probably the order was given from the Kashag. So one group came via Chamdo and another via Kongpo to Lhagyari. The latter consisted of about 500-600 in all, although they came in smaller groups 4 or 5 days apart. Among the arrivals, the main leader was the chief of staff called Chen Canmou Zhang. The Chinese were saying to the government that they needed grains and things, right? And so the various areas got the order to sell grains, meat, butter, etc. So they bought these things on their way to Lhasa and since we knew them, they returned once again [to buy]. This was in 1954 or so-before I went down to China. Maybe it was 1953. They came with about 10 or more soldiers and they wanted yaks, sheep and grains.

Q: Now, who did this work? Who procured the items?

A: When the Chinese came to Lhagyari, we had to procure those things. At that time, I knew some of them and they told us, "Probably, the government might have send the edict saying that you should sell whatever you have. So from Lhagyari area we need 50-60,000 khe of grain, 1,000 yaks and 10,000 sheep. They only talked in terms of several thousands. We were not able to sell them 10,000. Generally, at Lhagyari we had stopped slaughtering animals, but since we got the order and whatever we sell, even if somebody else does (the killing), still the animals are going to be slaughtered, right? So, from Lhagyari we sold 100 yaks, 1,000 sheep, 5,000 khe of grain. We had a little loss on the grain and the animals.

Q: But during this time could you not fix any price you want?

A: No, they were already starting to intimidate [Tib. btsan shed] us. They would bargain and talk about the relations between the Tibetan and the Chinese saying that they had come to help the brotherly nationalities in Tibet, nothing else. So we came here to buy the things because you have that. So please don't charge us a price that does not exist in this place. We didn't charge more than what it is locally. But they did not pay that much. Later, there was some problems regarding this and so in all the various districts in the southern areas, it seemed that they came and bought grains, yaks and sheep. It seemed that it was sold at some loss. So there was a petition submitted to the Kashag regarding this and they compensated the loss.

Q: Lhagyari had the traditional taxation system, and now a lot of supplies had to be met and it was not once a year but quite often. So were there any difficulties?

A: We sold them only once.

Q: I see, only once. So they did not stay?

A: No, they did not. They were staying at Tsetang, which was their main headquarters.

Q: When they first came, where did they stay?

A: At Lhagyari itself, because there were a lot of houses and it seems that there was a lot of vacant ones.

Q: Many people said that during this time the Chinese had a very "diplomatic policy." How was that, and what did they say?

A: They just verbally said that they have come to serve the Tibetan people and they didn't have any other [aim]. They had come on foot for many months. Only the leaders and 10 odd bodyguards had horses to ride. The rest came on foot carrying their bedding and just enough grain to eat. As soon as they reached us, they will say they need flour, grains and butter and eggs. For their next journey, they will ask the name of the place and who will sell the food items. When he told them you that you can buy those things from the next place, then they would not carry much food. They stayed about 2-3 days at Lhagyari and rested. When they first came, they were given as before and they paid us in silver dayan coins. When they first came it looked very nice. Some interpreters who spoke Khamba dialect came together with them. We used to tell them to go and first buy from the villagers and that they will sell. If they set up a price there, then, we will know the price. They would go and return back to us and tell us the price that they were charged by the villager and then we would sell meat and butter at the most, around 50-60 or 100.

Q: A lot of Chinese had come up, so what was in the minds of the people?

A: At that time, the people didn't like the Chinese very much. The reason is that when one takes a quick look at the Chinese it seems that they were without a leader or servant and they all ate together and went together. For example, normally, if an animal had to be slaughtered, there is the butcher and all people would not get together to slaughter it. As for the Chinese, everyone was ready to skin and use the knife when slaughtering animals. Before that, we never look after the roosters. Only after the Chinese came, did we do such things as selling roosters. In our country, the hens lay eggs and we never looked after the roosters. They

killed animals recklessly and the people thought that these guys don't make any differences whether one is a butcher [caste] or not. So in the beginning, the people did not like that and were saying that this is a not a good sign. But the Chinese didn't show any bad attitudes and they paid for what they bought and they returned whatever they borrowed.

Q: How long did they stay there?

A: They did not stay long since they were en-route to Lhasa.

Q: So just a week or two?

A: If they stayed a week, that was a lot. They stayed for 2-3 days and then left.

Q: So after they left, there were no Chinese around? It was like usual?

A: Yes, like before.

Q: Around 1953 and '54 was there anything unusual.

A: Nothing around Lhagyari. No there wasn't anything like the servants not pay respect to the lord [Tib. dpon].

Q: Around '53, '54 weren't any [Chinese] offices in that area?

A: No not in '53 and '54. In 1956, after the Preparatory Committee of the Tibet Autonomous Region was started, then there was the General Bureau of Lhoka [Tib. lho kha spyi khyab don gcod las khungs]. At first, a main Chinese office was begun called the Lhoka Party Committee [Ch. dang wei]. It was a branch of the one they had in Lhasa [Tibet Work Committee]. After this, there was a letter from the Tibet Autonomous Region saying that the Chinese and the Tibetans should jointly set up a branch office called the General Bureau of Lhoka and it was set up accordingly. Previously, there was the governor of Lhoka called the Lhoka Jigyab, right? Like that, the branch office was set up by the Tibetans and the Chinese jointly. So from each region the Lhoji and the Chinese together agreed to establish an office over the various districts and the salary was paid by the Chinese. The reason being that in the General Bureau, there was 1 Director or truren [Ch. zhu ren] and 2-3 Vice Directors and under that there were the Sections or kho [Ch. ke] like the Economy Section [Tib. dpal 'byor las khungs] and the Financial Section [Tib. nor srid las khungs] and the Education Section [Tib. shes rig las khungs]. The Section Leaders were called ketrang [Ch. ke zhang]. They were selected from among the appropriate monk and lay officials in 18 districts in Lhoka and the Tibet Autonomous Region sent edicts to call these people.

Q: What did they call it, the Penjor Legung?

A: They called it section, kho and section leader, khotrang.

Q: What work did this office cover?

A: When the General Bureau of Lhoka was established, right? So whatever changes took place in the Tibet Autonomous Region like setting up schools that took place in the Tibet Autonomous Region, they will send edicts to Lhoka.

Q: At that time, it was the Preparatory Committee of Tibet Autonomous Region, right?

A: Yes. The head was the Dalai Lama, right? So the Senior Truren of the General Bureau of Lhoka was appointed by the Dalai Lama. The order came from Preparatory Committee for the Tibet Autonomous Region. We couldn't do it from here. The khotrang of the sections were appointed by the Lhoji and the Party Committee jointly. The Senior Truren got around 600-700 silver dayan monthly as salary. The Vice Truren got 580. There were 30 odd Committee Members or uyön who were workers i the various districts and capable tsodrag. Their salary was about 500 dayan. We didn't have to pay the salary, the Chinese did.

Q: So this office was separate, right?

A: There was the office of Lhoji who got orders from our government, the Kashag. Now the General Bureau of Lhoka get their orders from the Preparatory Committee for the Tibet Autonomous Region.

Q: Now the 17-Point Agreement signature was done, right? After that, it seems like the Preparatory Committee for the Tibet Autonomous Region was like a separate kind of government, wasn't it? How did this come about? There was no such talk in the 17-Point Agreement, right?

A: In the 17-Point Agreement, there was the Military Administrative Committee [Tib. dmag srid u yon lhan khang] that was to be set up, right? In 1954, the Dalai Lama went down to China for the first National People's Congress. At that time, they might have talked about the Military Administrative Committee and it was decided that this was not needed.

Q: Now the Military Administrative Committee was some sort of military organization in Tibet.

A: The main aspect of that seemed to be that the [Tibetan] military soldiers were to be changed to the People's Liberation Army. Gradually, they wanted to stretch their arms and control militarily and later it would be easy to do civil things. They first hoped to turn the army into the People's Liberation Army.

Q: The whole Tibetan army?

A: Yes, the uniforms were changed into the People's Liberation Army uniforms.

Q: Just a minute please. Yes, we were talking about the Military Administrative Committee.

A: This was in the 17-Point Agreement.

Q: Is that right?

A: Yes

Q: So now what happened? Later this was not to be established.

A: The Military Administrative Committee was not to be set up. Instead of this, they set up the Tibet Autonomous Region which implies the region will be governed by ourselves. In addition to that, the Dalai Lama was the head of the this Tibet Autonomous Region. For this reason they sort of felt that the Chinese will not be able to dictate their power. Even the name was not Military Administrative but Tibet Autonomous Region which implied something more peaceful.

Q: How did this talk arise? Did we say that we don't want this Military Administrative Committee?

A: During this time we went on a tour since we were in the tour group. At that time, Ngabö was there, so was Surkhang. Surkhang did not come for the tour. It was said that he had important government duties to attend to and therefore cannot come for the tour. Ramba was appointed as the Senior Head of the Visiting Group [Tib. tuan zhang], and Trekhang [Tib. bkras khang] Khenjung Samjola [Tib. bsam mchog lags] and I were appointed as Junior Heads. And then there were 2 or 3 from Tashilhunpo. We had about 200 people in the Visiting Group. At that time, there was also a dance and song troupe [Tib. zlos gar tshogs pa]. The reason for this was that it was said that only a selected entourage was needed and the rest were sent on a tour. Among the selected were ranking officials like the kalön and the drungtsi. So the rest went on a tour for almost a year.

Q: At that time, did you not hear that such and such talks took place? Did the Chinese ask or did we ask [to hold the meeting]?

A: When we returned, it was all finalized. The Dalai Lama was to return after the New Year. So we were together with Surkhang [after the tour] and the Kashag did not make any announcement [about the discussions] to us. It was said that there would be such and such number of uyön and the Tibet Autonomous Region would be started and the Dalai Lama would be the head, then the Panchen Rimpoche and Zhang Guohua were next and there would be such and such a number of government officials and such and such a number from Tashilhunpo and Chamdo too. All of these were decided.

Q: You went on a tour right? Some say that at that time, the communists had just won their victory and that they were dedicated communists and enthusiastic. Some of the visiting group members on the tour saw large cities and factories for the first time, so they thought that the construction was quite good. Others who had already been to India and had already seen such things so they saw nothing special. So you were in the tour group. How was it?

A: We went on the tour and they received us very well in the various locations. The people with dzasa rank and above were arranged to stay at the Beijing Hotel [Ch. bei jing fan dian]. They treated us very well. I was not astonished, because in 1950 I went to India and I had been to Japan and other Buddhist countries like Burma for pilgrimage. My reason for coming to India was that my grandmother Gyari Jetsun [Tib. rgya ro rje btsun] had cataracts and so she came for this operation. We didn't have such treatment in Tibet and so it was said that India was good. At that time, the Dalai Lama was at Yadong and I stayed in India for about a year. My grandmother received her treatment at Calcutta and obviously we just couldn't sit around and so we went to Burma, Singapore, Japan and other Buddhist countries. So in a feudal society, Lhagyari was a big feudal lord so we had substantial money for the expenses. So we stayed for about 10-15 days in those countries and returned to Calcutta and met my grandmother and stayed for about 5-7 days. Calcutta weather was hot and so we went to other places. So since I had been to these places there wasn't anything surprising except to note that China was different from Tibet. Compared to Japan and others, China was nothing, right?

Q: What did you think about their political policy? At that time they were treating you nicely and diplomatically and the signatures to the 17-Point Agreement was affixed and at that time they were saying that everything will stay as they were, estates, monasteries, right?

A: Yes. They said that they won't change the status of the Dalai Lama as well as the government officials. They said all that, but [answer not finished]

Q: So at that time, did some people think that it will remain that way, or how was it from your perspective?

A: At first, they set up the Tibet Autonomous Region and then they started the General Bureau of Lhoka. Under that the District Bureau [Tib. rdzong don gcod] was started. The difference was in size. They paid a lot of salary. Take for example Lhagyari, which was one of the highest status aristocrats [Tib. sde dpon mi drag] which had over 500 dön of land. It had 30 odd estates. There were 18 nomad groups (Tib. drakag [sbra khag]) of animals. No matter how much the Chinese were giving, if one considered the taxes we would collect at Lhagyari, there were more than 10,000 and there were about 32 estates. There was no worry of insufficiency. The only worry was how to spend it. At that time, although they did not specifically say that your society was feudal, but we read many communist books and from the way they were studying communism, we knew that once they [Chinese] got the power, there would be no alternative but to make the changes towards that direction. They said that in the communist system the society's welfare was wonderful, right? However, we knew from the Russians what the communist system was like. Even in China we heard things and saw things.

When we were in China they took us only to the factories and to all the good places. They would not take us to the bad places. However, when we were in Beijing, we would go all over, right? We saw that the traders or all the famous people had deteriorated and had not progressed. And among them the most famous was Song Qinglin. At that time, she was the Vice Chairman of the PRC. You know she was the sister of Chiang Kaishek's wife named Song Meiling. She was one of the of the 4 large households

[Tib. khyim dud chen po bzhi] in China. She was a fat lady. She lived in Shanghai. She did have a house allotted to her, but the leaders took us on a tour and dined us. This was also their policy, right? They wanted to show that they do look after the high ranking people [Tib. gral rim mi sna]. She had a house and a garden and it looked comfortable. However, the house seemed cold [Tib. grang shur shur] and it did not have the comfort of the houses of us, the feudal lords in Tibet. When one looked at the house, there was a garden and it seemed to have many rooms and they had placed some sofas, but it did not parallel the happy feudal lord lifestyle of our feudal society.

They said that she was the Vice Chairman of the PRC and she had a big salary and also power and a great house. So specifically, she even gave us a meal. We stayed at Shanghai for 14 days and it coincided with her arrival in the city and so she invited us for a meal. Now there was a reason why she came, why they served the meal. But the place seemed cold and did not have the comforts what we had.

Q: What did the others in the Visiting Group think?

A: It was all pretty much the same, because most of us were feudal lords, right? However, in Tibet with one's own wealth one could have a great time and enjoy ourselves. In China, even if you had money in your hand, everything was controlled, for example, even if one had to buy a pastry [Ch. dian xin] you needed a pass. You couldn't buy anything over your grain allowance. You couldn't buy one jin of cooking oil no matter how much you had.

Q: Even in 1954, it was like that?

A: Yes, in China, the populace needed [ration] passes. We did not need passes, since we were on invitation. Still, we would not eat much inside and went mostly to the restaurants. Once when we got to Beijing we went to a duck roasting place. It seemed that roasting duck needed a well accomplished cook. This cook said that he had even gone to Russia. The restaurant itself was not big, but the food was delicious. If 5 persons went, then we could eat a whole duck.

At that time, we were staying at the Beijing Hotel and Karmapa was also invited to Beijing. He had brought a tea churn and so we, who were staying at the Beijing Hotel, like Surkhang, Ngabö, Dzasa Kundeling [Tib. kun bde gling], Künsangtse [Tib. kun bzang rtse] Kungö Tspön and Drunyichemmo Angula [Tib. am gug lags]. These were the few [high] officials and there were not many. We each brought two servants. They were even paid a salary [by the Chinese]. So while in China we had one flask of Tibetan tea, another of sweet Indian tea and one of hot water. The Tibetan tea was made in turn by the officials' servants. The Chinese did not know how to churn tea, right? They provided the tea and the butter. At that time, they spent lavishly on us. At that time, the Chinese were luring us through economy and if we, by look at the salary they paid could get lured. Then they said that this is monthly pocket money and they gave us 600-700 yuan per month. They gave us a whole set of clothes. Whatever you wanted, woolen material, silk, they will ask us what do you want, what color do you want and even the servants got it. They gave us about 600 yuan in pocket money monthly, and a whole set of clothes.

The food was so-so. Normally, in that hotel, only the foreign experts who came to support China would stay there. Our Tibetan government officials with the rank of dzasa and above stayed there, and the entourage of the Dalai Lama were all there at the palace. So They tried to really win us over through money. For those who were enamored with money, they would have thought that if socialism was like this, then it would be pretty good. For us, no matter how much they gave, we had seen more than what they could ever give. So whatever they gave, we have been to foreign countries and I did not see anything surprising. And then there were poor people who were absolutely astonishing; they were ones that one would think it hard to find in Tibet. Some Chinese had come to Lhagyari and I learnt some Chinese. At that time, there was a Chinese teacher who later became a teacher at the Middle School. His home was in Beijing, and he had saved his salary and since we knew each other he asked me to take 1,000 yuan to his home. We took his photo and we went to look for his house in Beijing. It seems that previously he was quite well off. He was either of the trader class, anyway he seems to be a trerim (class enemy). His house was in a corner, but he did not have most of it. They said that it was all theirs but the government had taken it and given to others. They had about 3 rooms. His parents and his older sister were there. They had about 3 rooms, but the house was two stories and it was all divided among others. Even their rooms were sort of cold. When I gave the money to them, they were very happy. At first, they did not say anything and when we gave the photo they identified it. We said we knew him from Tibet. Then, poor things! [Tib. snying rje], the character of the Chinese is such that even if they did not have much they like to give a good meal. They said that the next week they wanted to give us a meal. They now had 1,000 yuan, right? So we said there is no need since we don't have time to stay and we were on a tour. We said we only have 5 days to stay, but we are returning to Beijing later and then we will meet leisurely. So I gave them a present of 500 yuan. He was my teacher. They were very happy and their house was kind of cold [empty, desolate]. They had scant kitchen utensils and two old steel boxes and a bed or two. Other than that nothing. If one looked at the house, he seemed to have been quite well off. He spoke English well. He said he passed the university exam. That must have been true, otherwise he would not have learned English, right? The parents were there and the elder sister was there. The sister had a husband and a child. And their place seemed kind of desolate-otherwise, nothing. Only after the money was given did they sort of remember giving a meal. So I said I will come later and I did go later. They did give a meal. He asked me to take photos when I return and I did. He asked how things were at home and so I told him. He was shaking his head and he showed me an old photo and said that that was how they lived before. He pointed out his house, his father, and his shop. He was very well off. So I thought it was only a matter of time before we surely became like that. We had this on our minds. Most thought in this way because we all had money at that time and we loved to buy things, right? So we went to every nook and cranny on holidays to buy things. So in these areas, the majority were poor and not rich. So everyone knew what was to come. Their reception was very grand and as for the places I have been, I was not surprised. Then, at that time even in Tibet, it was like that. When it had to do with important Chinese matters, they would use whatever method is necessary like peaceful or forceful and they would say it a militant manner [Tib. drag po] and not in a peaceful manner. They didn't have the character to say something in a peaceful manner. We all know what had come to pass with our two Acting Prime Ministers and how bad they were treated and how brutal they had been.